

PAUL'S CONCEPT OF CHARISMA

AND THE

MINISTRY OF THE LAITY

---

A Professional Project

Presented to the Faculty

of the School of Theology at Claremont

---

In Partial Fulfillment

of the Requirements for the Degree

Doctor of Ministry

---

by

Karl Winfried Ritter

June, 1976

Karl Winfried Ritter

---

*has been presented to and accepted by the Faculty  
of the School of Theology at Claremont in partial  
fulfillment of the requirements for the degree of*

**DOCTOR OF MINISTRY**

*H. J. Beck*

Joseph C. Hinkle, Jr.  
Dean

## TABLE OF CONTENTS

Chapter	Page
INTRODUCTION: ALL CHRISTIANS ARE CHARISMATICS . . . . .	1
I. PAUL'S CONCEPT OF CHARISMA AS PRESENTED IN THE WORK OF	
ERNST KÄSEMANN . . . . .	3
The formulation of the concept and terminology of χάρισμα in response to the Corinthian enthusiasm . . . . .	4
Justification of the unrighteous--a dialectical unity of gift and power . . . . .	10
The charismatic church . . . . .	16
The body of Christ and the bodies of Christians . . . . .	16
Church and world--a matter of solidarity . . . . .	20
Charisma and ministry . . . . .	26
Käsemann's conclusions . . . . .	30
II. CONCLUSIONS FOR THE MINISTRY OF THE LAITY . . . . .	33
All Christians are charismatics . . . . .	33
Excursus: the Church--which church? . . . . .	40
Clergy and laity together . . . . .	43
At all times and in all places . . . . .	50
The local church in the total church . . . . .	55
Postscript: the church a charismatic movement? . . . . .	60
BIBLIOGRAPHY . . . . .	62

## ABSTRACT

All Christians are charismatics, since all have received the grace of God in Jesus Christ. Charisma, as the manifestation and individuation of grace, presents a call and, at the same time, the empowerment to employ the grace received and one's resources and abilities in the edification of the church as that part of the world in which God's lordship over His creation is accepted. The criterion for what constitutes a charisma is not to be found in the fact of some extraordinary ability--like glossolalia--but rather in how well one's actions and attitudes serve the common good in and through the church as the body of Christ.

Ernst Käsemann, the German New Testament scholar, must be credited for having rediscovered and interpreted the meaning of Paul's concept of  $\chi\acute{\alpha}\rho\iota\sigma\mu\alpha$  for our time. For Käsemann, the term describes the nature and the task of all services and actions of the church and of its members comprehensively and with theological precision; the church is charismatic by nature. In such a church, the historically developed distinction between clergy and laity cannot be one of qualitative but only of functional difference. They are called to be the church together. The unique task of ordained ministers is to equip the laity for their ministry in, through, and outside the institution of the church, to provoke their charismata, and to encourage them to use them in order to be the church at all times and in all places.

Some of the consequences from these insights for the local church

are that it must de-emphasize its insistence on participation in local church activities as the (only) sign of active church membership. At the same time, it must with a new consciousness recognize the Christian service and manifestation of faith of its members in their work and leisure in family and public affairs as equally authentic signs of a charismatic--i.e., Christian--life and being. This could mean that, at times, church members are intentionally disengaged from active participation in local church affairs and have their Christian presence and influence in the secular spheres of society recognized as active church membership by their congregation, possibly through some new ritual or commitment service.

The recognition of the concept of χάρισμα as a basic element of its existence will aid the church greatly in the definition of its nature and purpose. Then it will not be satisfied with so-called charismatic movements but will be enabled to become a charismatic church as the grace of God afoot in the world.

## INTRODUCTION

### ALL CHRISTIANS ARE CHARISMATICS

The statement that all Christians are charismatics is contrary to the general understanding of charisma within and outside the church. The term commonly indicates a rare distinction of favorable character, rather than a quality held in common by many or all. It is generally used to describe an outstanding quality of insight, leadership, courage, personal charm, and power of persuasion--or any combination thereof--by which a person stands out from his or her peers.

That all Christians have (their) charisma is the conclusion of Ernst Käsemann's study of Paul's concept of χάρισμα. For Käsemann, the term describes the nature and task of all services and actions of the church and of its members comprehensively and with theological precision; the church is charismatic by nature.

Unfortunately, the church has not realized its charismatic wealth in what constitutes the majority of its people, the laity, who therefore have been called the "frozen credits"<sup>1</sup> of the church and "God's frozen people"<sup>2</sup>. The recovery of the meaning of χάρισμα as a reality for all Christians and the "rediscovery of the charismatic nature of the church"<sup>3</sup> can help unfreeze these indisposable assets to revitalize the

---

<sup>1</sup>Hendrik Kraemer, A Theology of the Laity (Philadelphia: Westminster Press, 1958), p. 176.

<sup>2</sup>Mark Gibbs and T. Ralph Morton, God's Frozen People (Philadelphia: Westminster Press, 1964).

<sup>3</sup>Hans-Ruedi Weber, "The Rediscovery of the Laity in the Ecumeni-

Church and the churches for their task and mission in our time.

The ecumenical movement has brought about a new recognition of the laity in and for the church. The importance, however, of Paul's concept of  $\chi\acute{\alpha}\rho\iota\sigma\mu\alpha$  for the status and role of the laity is not generally recognized. It is the conclusion of this paper that the dynamics of  $\chi\acute{\alpha}\rho\iota\sigma\mu\alpha$  are essential for a Christian life in church and world and that the realization of their charismata as a manifestation of God's grace in their lives will enable Christians, clergy, and laity alike to "look beyond the world of the churches and draw them into the movement of God's love for the world."<sup>4</sup>

The following pages will first present Ernst Käsemann's interpretation of Paul's concept of  $\chi\acute{\alpha}\rho\iota\sigma\mu\alpha$  and then proceed to draw from it some theological and practical conclusions for the ministry of the Christian laity.

---

cal Movement", in Hans-Ruedi Weber and Stephen Charles Neill (eds.), The Layman in Christian History (Philadelphia: Westminster Press, 1963), p. 390.

<sup>4</sup>Ibid.

## CHAPTER I

## PAUL'S CONCEPT OF CHARISMA

## AS PRESENTED IN THE WORK OF ERNST KAESEMANN

In recent years, the topic of charisma has gained increasing attention in theological circles, Protestant and Roman Catholic alike.<sup>5</sup> Among the writers, none has occupied himself with the subject for the same length of time and with the same consistency as the German New Testament scholar Ernst Käsemann.<sup>6</sup> According to him, charisma is an integral part of Pauline theology and, in particular, "ein Begriff, der Wesen und Aufgabe aller kirchlichen Dienste und Funktionen theologisch präzise und umfassend beschreibt."<sup>7</sup>

We will take a look at how Paul developed his idea of charisma, where it fits in the larger context of his theology, and how he applies

---

<sup>5</sup>See the bibliography.

<sup>6</sup>Ernst Käsemann told the writer that his interest in Paul's concept of *χάρισμα* goes as far back as the early 1940s, when a dispute about the ordination of women arose in the German Confessional Church. Käsemann himself was too busy then as a parish minister to complete a manuscript on *χάρισμα* and therefore encouraged a young man by the name of F. Grau to write his doctoral dissertation on the subject. Käsemann's own work on the subject was first presented in a lecture in 1949, and then published as "Amt und Gemeinde im Neuen Testament" in his *Exegetische Versuche und Besinnungen* (Göttingen: Vandenhoeck and Ruprecht, 1960), I, 109-134.

<sup>7</sup>Ibid., p. 109, where he continues, "Das Gewicht dieses Begriffes für das Verständnis nicht nur der paulinischen Lehre von der Kirche, sondern der gesamten Theologie des Apostels tritt damit zutage, dass wir mit grösster Sicherheit behaupten dürfen, erst Paulus habe ihn technisch gebraucht und in die theologische Sprache eingeführt."



it to his understanding of the church.

# I. THE FORMULATION OF THE CONCEPT AND TERMINOLOGY OF XAPIEMA IN RESPONSE TO THE CORINTHIAN ENTHUSIASM

The church in Corinth presented Paul with a gnostic misconception of his pneumatology. I Cor 12-14 is his answer to this distortion of his message. In his critical response, he focuses on the narrow conception of πνεῦμα on the part of his opponents. They see in the spectacular ability of glossolalia the most important, if not the only, manifestation of the spirit in the individual Christian, thus making it a symbol of spiritual superiority and arrogance and an implicit degradation of more ordinary expressions of faith and manifestations of the spirit.

Paul's opponents in Corinth are Christian gnostics who disavow the future resurrection of the body in favor of the present one in spirit (I Cor 15:29-32; II Cor 5:1-5), and think of themselves as having reached perfection (I Cor 4:8). As a sign and proof of such perfection, they value the ecstatic speaking in tongues (I Cor 12:3; 13:1; 14:2-19) above everything.<sup>8</sup>

"Liberated from σάρξ, they enjoy complete salvation and absolute ethical freedom."<sup>9</sup> πνευματικός describes their exclusive participation in the supernatural pneuma as a superior status of salvation setting them free

---

<sup>8</sup>Ernst Haenchen, "Gnosis und NT", in Die Religion in Geschichte und Gegenwart (3. Aufl. Tübingen: Mohr, 1958), II, 1653.

<sup>9</sup>Paul Feine, Johannes Behm, and Werner Georg Kümmel, Einleitung in das Neue Testament (12. Aufl. Heidelberg: Quelle und Meyer, 1963), p. 202.

from all moral obligations toward the inferior "weak" in the church (I Cor 10:23-31).

Paul cannot tolerate such a distortion and narrow understanding of πνεῦμα and, because the terminology is contaminated through his opponents' use, he introduces χάρισμα as a substitute term and corrective measure. He does not object to the terminology as such; after all, he has used it himself (Gal 6:1) and--after the correction has been clearly stated (I Cor 12-13)--can employ it in a positive sense even in his dispute with the Corinthians (I Cor 14:1); πνευματικόν for him, too, describes the indwelling of the spirit in the Christian believer.<sup>10</sup> In Romans, however, he returns to χάρισμα, again, without any apparent polemic or apologetic necessity, which indicates a preference for that term to describe the matter of our individual participation in God's power of grace (Rom 12:6; cf. 1:15; 11:29) or God's universal gift of salvation (Rom 5:15f.; 6:23).

Before it came into prominence through Paul, χάρισμα was an inconspicuous and rarely used word in Greek literature, simply meaning "favor", "kindness", or "gift" as an expression of, and sometimes syn-

---

<sup>10</sup>Cf. Hans Conzelmann, Der erste Brief an die Korinther (10. Aufl. Göttingen: Vandenhoeck und Ruprecht, 1969), p. 241, "In der Vorstellung vom Geist ist man sich einig." Could it be that Paul inadvertently contributed to the Corinthian misconception of πνεῦμα and its manifestations through his own enthusiasm (I Thess 5:19f; cf. I Cor 14:18) and his emphasis upon freedom from the law (Gal)? Cf. Conzelmann, *ibid.* n. 7, "(D)ie Korinther (werden) die(se) Bezeichnung für die Ekstasen," i.e., πνευματικά, "durch Paulus kennengelernt haben, wie ja auch wohl er den ganzen Pneumatismus entfacht hat: (1K) 14,18; 1 Thess 5:19f."

onymous with, χάρις.<sup>11</sup> "The word is quite suitable, originally, as an equivalent for πνευματικά, since in Hellenism χάρις also has the meaning of supernatural power and influence and is consequently related to πνεῦμα."<sup>12</sup>

More important is that the chosen term, χάρισμα, corresponds beautifully to Paul's own concept of χάρις as the power of God for salvation. Occasionally, χάρισμα stands alone to describe God's gift of salvation for us in Jesus Christ (Rom 5:15f.; 6:23).<sup>13</sup>

The choice of χάρισμα, as related to χάρις,<sup>14</sup> over against πνευματικά, indicates a critique<sup>15</sup>: the idols, too, show their power (I Cor 12:2); but χάρις as the power of God prefers to manifest itself in weakness (II Cor 12:9), as is most clearly but highly paradoxically revealed in the cross and Jesus Christ crucified (I Cor 1:18). It is

---

<sup>11</sup>Käsemann, I, 110, n. 2, "(M)an (wird) sich kaum der These entziehen können, dass erst der Apostel dem wahrscheinlich schon vor ihm geprägten, aber unverhältnismässig spärlich verwendeten Wort terminologische Bedeutung gegeben hat." Cf. Hans Conzelmann, "χάρισμα", in Gerhard Kittel (ed.), Theologisches Wörterbuch zum Neuen Testament (Stuttgart: Kohlhammer, 1971), IX, 393.

<sup>12</sup>Conzelmann, Der erste Brief an die Korinther, p. 245, who credits this insight to Gillis P. Wetter, Charis (Leipzig: Hinrich, 1913), pp. 168ff. Translation mine.

<sup>13</sup>Cf. Käsemann, I, 110, "Der Ausdruck wechselt (. . .) in Röm 5,15ff. mit χάρις, δωρεά, und δωρημα, ohne etwas anderes zu meinen als eben das mit Christus erschienene und Menschen erfassende Leben."

<sup>14</sup>Conzelmann, "χάρισμα", IX, 395, n. 25, "Die Verknüpfung mit χάρις ist in 1 K 12 nicht ausdrücklich hergestellt. (. . .) Aber in R 12 ist der Bezug da."

<sup>15</sup>Käsemann, I, 111.

also, for Paul, the power of resurrection (Phil 3:10f.) and of new life (Rom 5:21; 6:4; cf. II Cor 5:17), to be sure. But it cannot be restricted to the supernatural world of ecstasy and miracles and, in particular, to glossolalia as an undisputed sign of spirituality in the believer.

Through χάρισμα, Paul expands the narrow interpretation of πνευματικά by the enthusiasts to include the ordinary and profane tasks by and for the church as, for example, that of "helpers" and "administrators" (I Cor 12:28) and the common διακονία (Rom 12:7). But he retains the extraordinary acts of miracles and ecstasy as possible manifestations of χάρις or πνεῦμα.

Weil dem Apostel an dem Angriff der Gnade auf die Welt der Leiblichkeit lag, konnte er nicht von den ekstatischen und thaumaturgischen Geistesgaben absehen, musste er die charismatischen Dienste betonen, war ihm eine Reduktion der Geistwirkung auf den Bereich des Wortes nicht möglich.<sup>16</sup>

He is convinced that the φανέρωσις τοῦ πνεύματος is given to everyone in the church and that it is given πρὸς τὸ συμφέρον, i.e., for the common good.<sup>17</sup>

χαρίσματα are not an end in themselves, and they are part of a passing world (I Cor 13:8). They cannot be used for any claim of spiritual superiority but are themselves a call to "outdo one another in showing honor" (Rom 12:10b; Phil 2:3b) and to consider what is best for the church and its οἰκοδομή (Rom 14:19; 15:2; I Cor 14:3.5.12.26;

---

<sup>16</sup>Ernst Käsemann, An die Römer (Tübingen: Mohr, 1973), p. 203; cf. p. 318, "χάρισμα ist das in Christi Dienst genommene πνευματικόν, die Konkretion und Individuation der Gnade (. . .), und greift darum weit über den Bereich des bloss Ekstatischen und Wunderhaften hinaus."

<sup>17</sup>I Cor 12:7; cf. 7:7.

II Cor 10:8; 13:10); this includes the mutual support of those who are members of the body of Christ (Rom 12:4f.; I Cor 12:12-27), as well as the conviction of the unbelieving outsider into faith (I Cor 14:16.23-25) and even the care of one's enemy (Rom 12:20).

No χάρισμα can ever become the possession, quality, or claim of an individual. To the contrary, with χάρις as the gift of salvation and χάρισμα as its individuation,<sup>18</sup> one receives a calling<sup>19</sup> and is oneself put under the claim of the power of God. χάρισμα contains an element of provocation and challenge to implement the gift and talent received in the service for others and for their salvation. Therefore, only the never-ending ἀγάπη can serve as a safeguard against abuse of one's χάρισμα and becomes the ultimate criterion for anything to be called χάρισμα.<sup>20</sup> "Die Charismen tragen das signum der Vergänglichkeit im Unterschied zur Liebe, die nicht hinfällt, und sie sind nichts ohne die Liebe."<sup>21</sup>

---

<sup>18</sup>Rudolf Bultmann, Theologie des Neuen Testaments (3. Aufl. Tübingen: Mohr, 1958), p. 326; referred to in Käsemann, An die Römer, p. 319.

<sup>19</sup>Käsemann, An die Römer, p. 302f., "κλήσις (. . .) ist die mit jedem Charisma widerfahrende Kraft des Zuspruchs und Anspruchs Gottes. Der Begriff kann wie 1.K 7,15 ff. mit Charisma wechseln, weil in seinen Gaben Gottes Heilswille fordernd als Sendung auf den Plan tritt. Gott begabt nicht, ohne zu berufen, und umgekehrt."

<sup>20</sup>I Cor 13:1-3.8; cf. Conzelmann, "χάρισμα," IX, 396, n. 30.

<sup>21</sup>Ibid., where Conzelmann quotes Gunther Bornkamm, "Die Erbauung der Gemeinde als Leib Christ," in his Das Ende des Gesetzes (2. Aufl. München: Kaiser, 1952), p. 117.

We have seen that it was the issue of πνευματικά with its emphasis upon the ecstatic phenomenon of glossolalia as a clear indication for the demonstrator's participation in the divine spirit and in eternal life which caused the apostle to state his understanding of the matter. It is against this distortion of his pneumatology that Paul sets his concept of χάρισμα, retaining the extraordinary acts of miracles and ecstasy but widening the field of spiritual expressions to include the most ordinary actions and services in the church as equally authentic manifestations of grace and spirit in the believer. The criterion for all such manifestations of grace is not their spectacular nature but rather how well they serve their purpose for the common good and the edification of the church. χαρίσματα are the concretion and individuation of χάρις and, as such, do not become a possession to be demonstrated, but rather remain a call to be followed under the power and lordship of God.

## II. JUSTIFICATION OF THE UNRIGHTEOUS--

### A DIALECTICAL UNITY OF GIFT AND POWER

Iustificatio impiorum is the heart of Paul's theology and the essence of his Christology.<sup>22</sup> It is in this basic context that our matter of χάρισμα has to be considered.

Paul proclaims the universality of salvation. Justification of the unrighteous means that God is claiming the whole world, not just Israel or the church, as the sphere of His power and grace. Jew and gentile alike, the seemingly righteous and the obviously unrighteous, are "consigned (. . .) to disobedience, that (God) may have mercy upon all" (Rom 11:32).<sup>23</sup> Jesus on the cross is the end of the νόμος as a means to achieve righteousness, as well as he is the end of any other claim of religiosity or piety for preferential treatment and status before God.

(D)er jüdische Nomismus (. . .) vertritt jene Gemeinschaft frommer Menschen, welche Gottes Verheissungen zu ihrem Privileg und Gottes Gebote zum Mittel ihrer Selbstheiligung machen. (. . .) Der Nomos ist für (Paulus) (. . .) eine heilsgeschichtliche und sogar kosmische Grösse, eine Macht wie Sünde und Tod (. . .). Diese Macht verleitet den Menschen zur vorweisbaren Frömmigkeit.<sup>24</sup>

"Der Fromme hört erst in Christi Herrschaft auf, seinen Gottesdienst zum

---

<sup>22</sup>Ernst Käsemann, Paulinische Perspektiven (2. Aufl. Tübingen: Mohr, 1972), pp. 130, 136.

<sup>23</sup>Käsemann, An die Römer, p. 303, calls Rom 11:32 "de(n) konzentrierte(n) Ausdruck der paulinischen Rechtfertigungslehre in ihrer tiefen Paradoxie." The term χάρις appears earlier in the chapter (vv. 5f.) but now (vv. 30ff.) seems to be replaced by ἔλεος as the "heilsgeschichtliche Äquivalent der Rechtfertigung" (Käsemann, *ibid.*).

<sup>24</sup>Käsemann, Paulinische Perspektiven, pp. 127ff.

Mittel der Selbstrechtfertigung und des Eigenruhms zu machen."<sup>25</sup>

Faith in Jesus Christ becomes the only way to "receive the abundance of grace and the free gift of righteousness" (Rom 5:17b). "Der Glaube ist nicht vorbereitende Kondition der Gnade (. . .), sondern Antwort der Verheissung, die freilich bewährt werden muss."<sup>26</sup> Abraham is cited as an example of faith before, and without, the righteousness that comes from obedience to the law (Rom 4); the promise of salvation given to him and his descendants indicates a universalism of salvation<sup>27</sup> which paradoxically becomes reality in the justification of the unrighteous. However, there is no unbroken continuity between Abraham and Christ, promise and fulfillment,<sup>28</sup> "keine immanente Kontinuität."<sup>29</sup> God's power alone is the continuity of the history of salvation.<sup>30</sup>

The  $\delta\iota\kappa\alpha\lambda\omicron\upsilon\sigma\iota\varsigma$   $\theta\epsilon\omicron\upsilon$ , a term derived from, and reminding of, the O.T.  $\pi\iota\tau\iota\varsigma$  as the faithfulness of God's covenant relationship with Israel, presents that continuity of God's power for salvation. But now God's

---

<sup>25</sup>Ibid., p. 33.

<sup>26</sup>Käsemann, An die Römer, p. 117.

<sup>27</sup>Ibid., p. 113.

<sup>28</sup>Ibid., p. 109.

<sup>29</sup>Käsemann, Exegetische Versuche II, 191.

<sup>30</sup>Cf. Günther Bornkamm, Paulus (Stuttgart: Kohlhammer, 1969), p. 158, "In der von Paulus gemeinten Geschichte ist die einzige Kontinuität, die es gibt, Gott selbst, seine Verheissung und der Glaube, der seinem Worte traut. Jede andere Kontinuität ist hier zerbrochen (. . .)." Käsemann, An die Römer, p. 295, speaks of the "Kontinuität der verborgenen Gottestreue."



faithfulness is extended to all of his creation. In Jesus Christ he has established a new covenant (I Cor 11:25; cf. II Cor 3:6). "(Paulus) denkt dabei an jene Treue, welche der Schöpfer über den Abfall der Geschöpfe hinweg seinem Werk der Schöpfung hält und mit der er seine Herrschaft über seine Schöpfung wahrt und neu begründet."<sup>31</sup> Käsemann summarizes, "δικαλοσύνη θεοῦ (ist) für Paulus die sich eschatologisch in Christus offenbarende Herrschaft Gottes über der Welt."<sup>32</sup> He also feels that this is a neglected aspect in the general interpretation of δικαλοσύνη θεοῦ; in his opinion, its meaning must not be restricted to that of a divine gift of salvation bestowed upon individuals. "Rechtfertigung der Gottlosen," he says, "trifft gewiss konkret zuerst mich selber. Doch wird diese Formel um ihr Gewicht gebracht, wenn damit nicht Heil für jeden Menschen und die ganze Welt angesagt wird."<sup>33</sup>

God's gift of his son--"for us"--is at the same time his claim of power over his creation, signified by his lordship over the church as the beginning of the new creation in the midst of a passing old world.<sup>34</sup>

"Denn der Apostel kennt keine Gabe, die uns nicht fordernd in Verantwortung stellt, sich uns gegenüber also als Macht erweist und uns Raum zum Dienst schafft. Er kennt umgekehrt keinen Gott, der sich seiner Schöpfung gegenüber isolieren lässt, sondern nur

---

<sup>31</sup>Käsemann, Exegetische Versuche II, 192.

<sup>32</sup>Ibid.; cf. Käsemann, Paulinische Perspektiven, p. 133, "(I)n der Rechtfertigung (geht es) um nichts anderes (. . .) als um die von Jesus verkündigte Gottesherrschaft."

<sup>33</sup>Käsemann, Paulinische Perspektiven, p. 138; cf. Käsemann, An die Römer, pp. 87, 368.

<sup>34</sup>Käsemann, An die Römer, p. 11.

denjenigen, der in Gericht und Gnade in seiner Schöpfung manifest wird, als Herr an ihr handelt.<sup>35</sup>

According to this dialectical unity of gift and power in God's relating to his world the meaning of righteousness cannot be limited to a forensic declaration of justification, not even to the gift of righteousness by faith.

Regnum Dei im Zeichen der Gnade ist ihre Sachmitte, Rechtfertigung die Partizipation daran, in der man in das Regnum Christi als des gehorsamen Adam und in die nova oboedientia gestellt wird. (. . .) An die Stelle der ἀνομία tritt der ἀγιασμός.<sup>36</sup>

Heiligung (aber) meint in der Profanität der Welt und angesichts unserer Anfechtung leiblich sich bekundendes Dasein für Gott, weil Gott in Christus gnädig uns in seine Herrschaft stellte und für uns da ist. Rechtfertigung beansprucht den ganzen Menschen in all seinen Möglichkeiten und Beziehungen. (. . .) Zugehörigkeit zu Gott soll sich irdisch manifestieren. Sie kann das nur, wenn wir sie mit unsern Gliedern, also in unserer gesamten leiblichen Existenz, bezeugen.<sup>37</sup>

---

<sup>35</sup>Ibid., p. 25; cf. Käsemann, Exegetische Versuche I, 111, "Die Charis (. . .) hat man, sofern sie von uns Besitz ergreift und in ihr die Herrschaft Christi uns zum Dienen bringt. So wechseln in 1.Kor. 12,4ff. die Charismen mit den δυνάμεις und sind schliesslich in Röm. 11,29 wie in 1.Kor.7,7.17ff. Charismen und κληρονομία τοῦ Θεοῦ verbunden oder austauschbar. (. . .) Manifestation der Gnade, des Geistes, des ewigen Lebens, der göttlichen Berufung geschieht eschatologisch ἐν χριστῷ. Christus ist die Verkörperung des Lebens, der Gnade, des Geistes und ist es als unser Herr. Ein Charisma haben heisst für Paulus deshalb Anteil am Leben, an der Gnade, am Geist haben, weil Charisma der spezifische Anteil des einzelnen an der Herrschaft und Herrlichkeit Christi ist und dieser spezifische Anteil am Herrn sich in einem spezifischen Dienst und einer spezifischen Berufung erweist. Denn es gibt keine göttliche Gabe, die nicht Aufgabe wäre, keine Gnade, die nicht aktivierte. Dienst ist nicht bloss Konsequenz, sondern Erscheinung und Realität der Gnade."

<sup>36</sup>Käsemann, An die Römer, 175.

<sup>37</sup>Ibid., p. 174; cf. Käsemann, Paulinische Perspektiven, p. 133, "Der in der Rechtfertigungslehre verborgenen Christologie entspricht die

As the concretion and individuation of χάρις, χάρισμα, too, participates in this "Macht-Gabe-Struktur"<sup>38</sup> of God's righteousness and the justification of the unrighteous; which means that χάρισμα itself will reflect that unity of gift and power: as much as χάρις comes to us as the ultimate gift of salvation calling and empowering us at the same time to a new obedience in faith, so will χάρισμα in execution of its call and power only remain χάρισμα if it, too, bestows a gift of grace on somebody else at the same time.

χάρισμα cannot be claimed as a status, quality, or possession. It is rather a force that puts and keeps its recipient in motion to consider, and to do, what is best for others. Its dynamic is derived from God's χάρις as the power and gift which he manifests in Jesus Christ for the justification of the unrighteous as His claim upon His creation.

God will not be satisfied with a mental acknowledgement of this claim or the purification of souls from a fallen creation (Gnosis). He insists upon the corporeality (Leiblichkeit) of our existence as the sphere of His lordship and has established the church as a corporeality through which His grace and lordship are extended to the rest of the world.

Hingabe der Leiber ist die aus der Rechtfertigungsbotschaft folgende zentrale Forderung Gottes, der uns zu Gliedern des Regnum

---

im Alltag der Welt geführte Existenz. Rechtfertigung ist Stigmatisierung unserer weltlichen Existenz durch den gekreuzigten Christus. Durch uns und in uns wird zugleich nach der Welt gegriffen, der wir angehören."

<sup>38</sup>Käsemann, An die Römer, p. 26.

Christi gemacht hat und das von uns sichtbar bestätigt wissen  
will.<sup>39</sup>

---

<sup>39</sup>Ibid., p. 312.

### III. THE CHARISMATIC CHURCH

#### The body of Christ and the bodies of Christians

In his correspondence with the Corinthians, Paul expresses his concern for the unity of the church (I Cor 1:10.13). The matter of πνευματικά (I Cor 12:1) is one of the issues that not only caused divided opinions but endangered the unity of the church itself. In his critical response, Paul states the common origin of all χαρίσματα in the one πνεῦμα (I Cor 12:4.11) and the common good (12:7) or the edification of the church (14:3-5.12.17.26) as their common purpose.

This still leaves him with having to explain why the "varieties of charismata" are themselves a means to achieve that unity and why they actually have unity as their purpose, instead of them being an indication of spiritual superiority--putting those less fortunate in the place of inferiority--and consequently a cause for boasting and segregation.

To accomplish this task, Paul introduces the image of the body (I Cor 12:12) and, with it, the mythological concept of the "body of Christ". The image of the body, used for an analogy between the church and the human body, draws heavily from aspects of the human body as an organism which can function only if all its members mutually support each other (I Cor 12:14-26).<sup>40</sup> The analogy ends with a parabolic conclusion that goes beyond the comparison of body and church: "You are

---

<sup>40</sup>Cf. Käsemann, Paulinische Perspektiven, p. 182, "Der im Vergleich aufgegriffene Organismusgedanke setzt (. . .) eine mythologische Konzeption voraus, die er für die Paränese nutzbar macht."

the body of Christ and individually members of it" (12:27). This is a statement of identity. "Der erhöhte Christus hat wirklich einen irdischen Leib, und die Glaubenden werden mit ihrem ganzen Sein realiter darin eingegliedert, haben sich deshalb auch entsprechend zu verhalten."<sup>41</sup> What could be mistaken for a psychological appeal for unity turns into a Christological argument: the cosmocratic "body of Christ" manifests itself in the bodies of individual Christians as its members, claiming through them the world as His sphere of influence and power.<sup>42</sup>

Käsemann believes that the mythological concept of the body of Christ combines in syncretistic fashion elements of the stoic idea of organism, the Jewish view of the corporate personality, and most of all the "anthropos mythos of the eschatological Adam,"<sup>43</sup> and that it served as the ecclesiological formula for world mission in the Hellenistic church.<sup>44</sup>

---

<sup>41</sup>Ibid.

<sup>42</sup>Ibid., pp. 185, 199.

<sup>43</sup>Ibid., p. 180f.; more elaborate in Käsemann, An die Römer, pp. 320-323.

<sup>44</sup>Käsemann, Paulinische Perspektiven, p. 183. Could it be that the concept of the body of Christ as a cosmic savior personality (Gnosis) was shared by the Corinthian enthusiasts? And that, with I Cor 12:27, Paul confronts his opponents with their own concept, or rather terminology, at the same time modifying the concept strongly in his own terms, i.e., his Christology, making use of the inherent meaning of the body as an organism that includes all its members for its proper function, thus criticizing the opponents' exclusive participation in the cosmic body of only those who can demonstrate their spirituality in supernatural terms, i.e., through glossolalia? Cf. Bultmann, Theologie, p. 311, "Paulus kann den überweltlich-eschatologischen Charakter der

Käsemann also states a correlation between the mythological and the anthropological meaning of the term body; which is evident when the apostle "in Röm 12,4f.; 1.Kor 12.14ff. den Christusleib mit dem Menschenleib vergleicht (und) mit grösstem Nachdruck die Leiber der Christen als Glieder Christi bezeichnet."<sup>45</sup> The juxtaposition is not accidental, but has to do with Paul's anthropology, according to which

Leiblichkeit (. . .) das Wesen des Menschen (ist) in seiner Notwendigkeit, am Kreatürlichen zu partizipieren, und in seiner Fähigkeit zur Kommunikation im weitesten Sinne, nämlich seiner Bezogenheit auf eine ihm jeweils vorgegebene Welt. Wir sind, was wir sind, stets im Modus der Zugehörigkeit und der Teilhabe, sei es freundlich oder feindlich, im Denken, Handeln, Leiden.<sup>46</sup>

"Das bildet die existentielle Voraussetzung dafür, dass wir als Glaubende der Christusherrschaft," i.e., his body, "eingegliedert werden können, und zwar nicht nur für uns selbst, (. . .) sondern mit all unsern möglichen und wirklichen Relationen zu unserer Welt."<sup>47</sup> And "indem der Christus unsere irdischen Leiber in seine Herrschaft eingliedert, erweist er zugleich den Bereich seiner irdischen Herrschaft als einen Leib."<sup>48</sup> Paul's ecclesiology will always have to be interpreted from

---

Gemeinde auch in der gnostischen Begrifflichkeit ausdrücken (. . .). Der Leib Christi is also--gnostisch gesprochen--eine kosmische Grösse; doch dient die gnostische Begrifflichkeit dazu, den übergreifenden, durch das Heilsgeschehen gestifteten geschichtlichen Zusammenhang, in den der Einzelne gestellt wird, auszudrücken."

<sup>45</sup>Ibid., pp. 197ff.

<sup>46</sup>Ibid., p. 43.

<sup>47</sup>Ibid., p. 198.

<sup>48</sup>Ibid., p. 199; cf. An die Römer, p. 312.

his Christology.<sup>49</sup> In belonging to Christ first, one also belongs to the church as the earthly Regnum Christi, and not vice versa.<sup>50</sup>

As the body of Christ, the church will also show the χάρις of God in Christ within itself, "when (they) come together" (I Cor 14:26), and in its "spiritual worship" (Rom 12:1) that permeates all relationships within and outside the church and extends χάρις even to one's enemy (Rom 12:20).<sup>51</sup> To be the church in these terms, its members will have to cooperate and support each other like the members of a human body because they are Christ's body.<sup>52</sup>

This, then, is the purpose of the whole argument in I Cor 12: to explain the diversity--and diverse distribution--of χαρίσματα as a necessity for the church.

(D)ie verschiedenen διαφόσεις, aus welchen die Mannigfaltigkeit der Charismen resultiert, (sind) für den Christusleib konstitutiv. (. . .) (S)olche Mannigfaltigkeit (. . .) ermöglicht erst seine Einheit. (. . .) Sofern die Kirche sich als Einheit der Charismen und Charismatiker versteht, kann sie ihre Ordnung nicht in Unifor-

---

<sup>49</sup>Ibid., p. 197.

<sup>50</sup>Ibid., p. 202; Käsemann, An die Römer, p. 323.

<sup>51</sup>Käsemann, Paulinische Perspektiven, p. 201, "Dass Gnade nicht unweltlich bleibt, weil Christus Dokumentation seiner Herrschaft in der Welt will, ist ein durchgängiges Anliegen des Apostels. Geistliche Realität hat sich nach ihm gerade im Leiblichen zu offenbaren, wie der wahre Gottesdienst heute im christlichen Alltag und das himmlische Opfer in der irdischen Hingabe unserer Leiber zum Dienst erfolgen."

<sup>52</sup>Käsemann does not like the distinction between a real and a mythical idea of the body in I Cor 12, because Paul, in his opinion, took the mythical for real as well; cf. *ibid.*, p. 182. But I believe that we have to apply our own categories in an interpretation.



mität und Gleichschaltung finden. Sie darf auch nicht einzelne ihrer Glieder so herausstellen, dass andere darüber in den Schatten treten müssten und zur Passivität verurteilt würden.<sup>53</sup>

"Die Pluriformität der Kirche ist für ihre Funktion lebenswichtig."<sup>54</sup>

The comparison of the church and its members with the human body as a functional organism subsumed under the ecclesiological motif of the body of Christ presented this diversity in solidarity as part of its--the church's--nature.

Es bildet das religionsgeschichtliche, historische und theologische Problem unseres Motivs, dass es nicht vom Leibe eines Kollektives, nämlich der messianischen Gemeinde, sondern von dem eines Einzelnen, nämlich Christi, spricht (. . .). Es wird nicht von einer Vielheit her auf die sie zusammenhaltende Einheit geblickt, Christus also als die innere Einheit seiner Glieder verstanden (. . .). Genau umgekehrt heisst es, dass der himmlische Christus einen die Erde durchdringenden und umspannenden Leib hat. Dieser Leib wird dann mit der Kirche identifiziert, worauf schliesslich in einem letzten Schritt das Verhältnis der Glieder dieses Leibes vom Gedanken eines Organismus her in einem Vergleich als gegenseitige und allgemeine Solidarität beschrieben wird.<sup>55</sup>

#### Church and world--a matter of solidarity

"Der Raum der Kirche ist die Welt, weil nur das der Raum des Kosmokrator Christus sein kann."<sup>56</sup> The church's diversity of charismata corresponds to a pluralistic world. The pluralism of the world, of which the church is and remains a part, calls for a manifold manifestation of grace, which the church can provide if it values and maintains its own

---

<sup>53</sup>Käsemann, Exegetische Versuche I, 115.

<sup>54</sup>Käsemann, An die Römer, p. 323.

<sup>55</sup>Käsemann, Paulinische Perspektiven, p. 201f.

<sup>56</sup>Käsemann, Exegetische Versuche I, 117.

pluralism and diversity.

Die Vielfalt ihrer Glieder, Gruppen und Begabungen gibt ihr den Charakter der Durchlässigkeit zu dem sie umgebenden Kosmos und macht deutlich, was es um den in seinem irdischen Regnum präsenten Christus (. . .) ist.<sup>57</sup>

Christ has chosen the corporeality of the church as his body to communicate the "power of God for salvation (. . .) (and His) righteousness" (Rom 1:16f.) to the world.<sup>58</sup> Its unity in diversity qualifies the church to be an agent for the gospel and its members ambassadors for Christ (II Cor 5:20).<sup>59</sup>

Nimmt (die Christenheit) nicht mehr die Mannigfaltigkeit der Charismen und deren Lebensäußerungen im Denken, Handeln, Wollen, zugleich damit aber, was 1.K 12,14ff. betonen, deren Begrenzungen, Mängel und fragmentarische Kennzeichen wahr, verkümmert sie nicht

---

<sup>57</sup>Käsemann, An die Römer, p. 323. What we are considering here is actually the matter of Christ and world as it presents itself in the relationship of church and world; or, ultimately, we are talking about God and world, because it is He who initiated and continues the work of salvation in Jesus Christ; cf. II Cor 5:18-20; Rom 9-10; I Cor 15:28. Also cf. *ibid.*, p. 11, "Für (den Apostel) ist der Kyrios der Repräsentant des die Welt beanspruchenden Gottes, der mit der Kirche die neue Schöpfung mitten in der vergehenden alten Welt heraufführt." And Käsemann, Paulinische Perspektiven, p. 209, "Das Problem von Kirche und Welt löst die Frage des Verhältnisses von Christus und Welt nicht ab, umgreift sie aber." (Couldn't that also read: ". . ., wird aber von ihr umgriffen"?)

<sup>58</sup>Käsemann, Paulinische Perspektiven, p. 204: "Wie der menschliche Leib die Notwendigkeit und Wirklichkeit existentieller Kommunikation ist, so erscheint die Kirche als Möglichkeit und Wirklichkeit der Kommunikation zwischen dem Auferstandenen und unserer Welt und heisst insofern sein Leib."

<sup>59</sup>Käsemann, An die Römer, p. 145: "Was der Apostel sonst Charismatanennt, sind sämtlich Ausstrahlungen und Manifestationen der Gnadenmacht, welche mit Christus auf den Plan getreten ist. Sie sind nach dem Zusammenhang jedoch zugleich Zeugnisse geschehener Rechtfertigung und verlieren ihren Charakter, wenn sie statt dessen etwa als geistverliehene Privilegien verstanden werden."

nur innerlich, sondern als Christusleib. Sie vertut dann ihre Chancen, zu jedem in seiner konkreten Situation und in adäquater Weise zu kommen, um ihm die Bruderschaft Christi zu bewähren.<sup>60</sup>

The church is not an end in itself. Its inner solidarity, like that of a body, is necessary for its existence; but its calling transcends the concern for its own affairs and does not allow for considering itself an establishment of glory and distinction in separation from the rest of the world. "Der Leib ist zum Dienst gesetzt und partizipiert an der Herrlichkeit des erhöhten Herrn nur insofern, als er dessen Werkzeug in irdischer Niedrigkeit bleibt."<sup>61</sup>

Käsemann speaks of "Solidarität der Glieder",<sup>62</sup> "gegenseitige(r) und allgemeine(r) Solidarität",<sup>63</sup> and explains solidarity as "die Einheit der Verschiedenen, welche, als dem gleichen Herrn gehörig, die sonst zwischen ihnen bestehenden Spannungen aushalten und für die Gesamtheit und ihre Umwelt fruchtbar werden lassen."<sup>64</sup> "Die (innere) Soli-

---

<sup>60</sup>Ibid., p. 323f.; cf. Käsemann, Paulinische Perspektiven, p. 206: "Nur so kann sie die Welt durchdringen, deren Realität der Alltag ist, dass sie nicht konformistisch wird. Mit dem Alltag der Welt wird man nicht fertig, wo man auf Gleichheit bedacht ist."

<sup>61</sup>Ibid., p. 203, where he continues: "Zur weltweiten Kirche, von der Paulus redet, kommt es allein, wenn sie im irdischen Alltag bleibt und nicht aus der Niedrigkeit flüchtet, welche ihren Herrn vor der Auferstehung kennzeichnete. Reichlich pointiert lässt sich sagen, dass der Apostel an der Kirche, für sich selbst genommen und als religiöser Verband verstanden, nicht interessiert ist. Er ist das nur, sofern sie das Mittel dafür wird, dass Christus sich irdisch offenbart und durch seinen Geist in der Welt verbleibt."

<sup>62</sup>Ibid., p. 205.

<sup>63</sup>Ibid., p. 202.

<sup>64</sup>Ibid., pp. 207f.

darität" erreicht ihren Höhepunkt, wenn in (R 12) 16a (. . .) von den Gliedern der Gemeinde verlangt wird, eines Sinnes zu sein."<sup>65</sup> It is pushed to an extreme with the appeal to "associate with the lowly" (Rom 12:16c),<sup>66</sup> and extends to "live peaceably with all" (v. 18).

All this seems to indicate that the church is not only to live in solidarity with its own members, but is called to include those outside in its solidary existence, even if this means a one-sided effort and contribution.

This solidarity with the world is only possible if the church is willing to enter and penetrate the profane structures of the world or, we might better say, to remain in those structures and penetrate them with the spirit of Christ. Each member of the body of Christ is, and remains, also a member of a secular, social, and political community to which he contributes and from which he benefits or suffers.<sup>67</sup> "Everyone (is to) lead the life which the Lord has assigned to him, and in which God has called him" (I Cor 7:17). This call constitutes one's personal  $\chi\acute{o}\rho\omicron\sigma\mu\alpha$  (I Cor 7:7b) or, more precisely, the sphere or arena in which one is to exercise and execute one's  $\chi\acute{o}\rho\omicron\sigma\mu\alpha$ .

Paul accepted the social structures of his time as a given and did not deem it necessary to change them, even though he thinks it is

---

<sup>65</sup>Käsemann, An die Römer, p. 332.

<sup>66</sup>Cf. *ibid.*

<sup>67</sup>Cf. Rom 13:1-7.

better to be unmarried than married (I Cor 7:7a. 8. 38b), better to be free than a slave (7:21b). But the world and one's situation in it are not something to run away from or to disassociate from.

For the same reason that a minor and unpretentious task or ability is as honorable and authentic a ~~χρόνια~~ ~~χρόνια~~ as a more obviously spiritual and seemingly superior one, can any secular task and relationship in which Christians are engaged become a channel for the gospel and the grace it provides. This does not mean that every contact between church and world has to be in terms of an explicit proclamation of the gospel in words in order to evangelize the other party. Paul sees an implicit extension of the power of grace, for example, between a Christian and his or her unbelieving spouse (I Cor 7:14). This points toward a solidarity between church and world in which the church assumes a vicarious role for the world in obedience to the one who is the lord of the world as it includes the church. Through its faith and conduct of life in obedience to Him, the church becomes a transparent carrier for the grace of God not only to be seen--possibly not seen at all--but actually received in and through the church. Käsemann supports this conclusion when he observes:

Paulus begründet (. . .) die Ordnung der sogenannten Haus-tafeln sachlich im Charismagedanken und spiegelt damit die Weite und den Reichtum dessen, der alles in allen erfüllt, nämlich sich in und über der Vielfältigkeit der tief in die Profanität der Welt hineingreifenden Charismen als Kosmokrator offenbart. (. . .)<sup>68</sup>

---

<sup>68</sup>Käsemann, Exegetische Versuche I, 115; cf. Käsemann, An die Römer, pp. 354f.: "In allen Bereichen steht christliche Existenz im

He adds: "Paulus hat nicht nur die Haustafeln, sondern seine gesamte Paränese vom Charisma her begründet."<sup>69</sup>

This is not to say that the gospel does not also have to be preached, explained, and understood in words that best communicate its meaning by translating it into a particular time and situation as much as Paul did in his letters; but it means that the gospel as the power of God for new life itself (Rom 1:16f.) is not limited to words talking and reflecting about it, but is first of all a power that claims and penetrates all aspects of human life.

Paul presents this claim in his parenetic discourses with an emphasis on our bodies as instruments of grace, and he explains our obedience in the body as a "living sacrifice, holy and acceptable to God, which is your spiritual worship" (Rom 12:1).

Gerade das, was sich nicht kultisch vollzieht und sonst als profan gilt, ist paradoxerweise gottgewollt, manifestiert seine Herrschaft und ist (. . .) auch Gott wohlgefällig. (. . .) Was früher kultisch galt, wird auf die Profanität unseres irdischen Wandels im Ganzen ausgedehnt. (. . .) (Denn) entweder ist das ganze christliche Leben Gottesdienst und geben die Versammlungen und sakramentalen Handlungen der Gemeinde dafür Ausrüstung und Wegweisung oder die letzten werden faktisch ad absurdum geführt. Nicht der Kult trägt das Leben.<sup>70</sup>

---

Dienst und nach 12,1f. allein dann im Wohlgefallen des Herrn. (. . .) Unendliche Weite vorhandener Möglichkeiten eröffnet sich der Kirche im Ganzen wie der Einzelgemeinde, im Zusammenkommen mit andern wie im persönlichen Leben." One might also consider Abraham's bargaining with Yahweh in Gen 18:22b-32 as an example of vicarious, or collective, righteousness.

<sup>69</sup>Ibid.

<sup>70</sup>Käsemann, An die Römer, p. 312.

Christliches Dasein, Gott leibhaftig in aller Öffentlichkeit dargebracht, ist unter allen Umständen Hinweis auf die neue, in Christus angebrochene Welt, also das Regnum Christi, und wird faktisch, je nach der Situation verschieden gestaltet, Demonstration gegenüber der bestehenden Welt sein. (. . .) Was Gottes Wille jeweils von uns fordert, lässt sich nicht ein für alle Male festlegen, weil es nur in konkreter Entscheidung gegenüber einer gegebenen Situation erkannt und getan werden kann.<sup>71</sup>

### Charisma and ministry

The common distinction between charisma as an extraordinary gift and ministry as an office by order and ordination has no grounds in Paul's conception of charisma and ministry.

For what is usually meant by ministry, he uses the terms διακονία (Rom 11:13; II Cor 4:1; 5:18; 6:3) and ἀποστολή (Rom 1:5; I Cor 9:2; cf. Gal 2:8); the latter is personified in ἀπόστολος (Rom 1:1; I Cor 1:1; II Cor 1:1; Gal 1:1; et al.), which in Rom 11:13 appears as almost synonymous with διακονία.<sup>72</sup> The stereotype formula ἡ χάρις ἣ δοθεῖσα μοι in Rom 12:3; 15:15; I Cor 3:10; Gal 2:9 corresponds to the almost hendiadys of χάριν καὶ ἀποστολήν (Rom 1:5);<sup>73</sup> in Rom 15:15f., χάρις and λειτουργός are linked in a similar way.

The χάρις given to Paul is his ἀποστολή, which--together with διακονία and λειτουργία--represents his χάρισμα. This interpretation is confirmed by Rom 12:6, where the formula is extended to include the whole

---

<sup>71</sup>Ibid., p. 315.

<sup>72</sup>Only in I Cor 9:17 does he use οἰκονομία, which describes his ἀποστολή as a commission.

<sup>73</sup>Cf. Käsemann, An die Römer, p. 12.

church, including the apostle himself,<sup>74</sup> and where χαρίσματα διάφορα are explicitly specified as the "grace given to us".

Finally, in I Cor 12:28, ἀποστολή, even though it is mentioned as the "first", appears as one of a whole list of charismata.<sup>75</sup>

We conclude from this observation that charisma and ministry are not contrasting terms for Paul; rather, his ἀποστολή (ministry) is his unique χάρισμα, whereby χάρισμα is specifying his ministry as a manifestation of God's grace. In turn, χάρισμα is the individuation of χάρις in Paul and every other Christian, manifesting itself in ministry as in the narrow technical sense of ἀποστολή<sup>76</sup> and the ordained ministry, as well as in any other form of ministry in the wider sense of Christian service and conduct in general.

Der Charis Gottes entspricht jener Reichtum, der nach 1.K 7,7 jeden Charismatiker sein lässt (. . .), und zwar ständig (. . .). Das muss so sein, wenn anders Charisma wirklich die Konkretion und Individuation des Geistes ist (Bultmann, Theologie 326) und der Modus einer persönlichen Berufung. Paulus hat auf diese Weise das allgemeine Priestertum aller Gläubigen begründet und ihnen nicht bloss im privaten Dasein, sondern in eschatologischer Öffentlichkeit und jure divino Autorität in wie gegenüber der Gemeinde zugesprochen. Charisma und Amt sind, obgleich das später nicht ohne zwingende Gründe geschah, so wenig wie Geist und Amt voneinander zu scheiden.<sup>77</sup>

---

<sup>74</sup>As reflected in the 1. pers. pl.

<sup>75</sup>The order in which they are listed here and in Rom 12 reflects the practical necessity of the mission to the gentiles as a priority on the apostle's mind and therefore does not allow for any qualitative differentiation between them. "Auch hier gilt I Cor 12:11" (Käsemann).

<sup>76</sup>Käsemann, An die Römer, p. 4: "Die Kategorie des Apostels ist die besondere Zuordnung zum Evangelium, das sich irdisch durch ihn manifestiert und in ihm geradezu verleibt.".

<sup>77</sup>Ibid., p. 319f. See Käsemann, Exegetische Versuche I, 129f., for an elaboration on how it came to this separation of charisma and ministry.



When Paul distinguishes, nevertheless, between a variety of charismata, and obviously lists them in an order of priority, he does so only for practical reasons. "Für (eine Rangfolge) sind (. . .) die Notwendigkeiten der Praxis bestimmend, und diese können mit den jeweiligen Gegebenheiten durchaus wechseln."<sup>78</sup>

The apostolate tops the list in I Cor 12:28, followed by prophets, teachers, miracle workers, healers, helpers, and administrators, with speakers of various kinds of tongue placed at the end of the list as a clear indication of Paul's critique. Rom 12:6-8 lists first prophecy, then service (δουλονία), teaching, exhortation, contributing, giving aid, and acts of mercy.<sup>79</sup>

If we exclude the unique charisma of the apostolate, we find prophecy in the first place on both lists; I Cor 14:1-6, too, gives prophecy prominence in the church, but it is elevated here on purpose in an argument to deflate the overemphasis upon glossolalia on the part of the Corinthian enthusiasts.

1.K 14 (zeigt), dass den Propheten die wichtigste Funktion im Gemeindeleben zukommt, und zwar (. . .) als Kunder des göttlichen Willens für die Gegenwart. (. . .) Die Aktualisierung der Botschaft in einer besonderen Situation (. . .) dürfte das prophetische Spezifikum sein. (. . .) Nach 1.K 14,29ff. lösen die Glieder eines festen Personenkreises (. . .) einander in προφητεία

---

<sup>78</sup>Käsemann, An die Römer, p. 324.

<sup>79</sup>Cf. *ibid.*, p. 325: In Rom 12, "reicht (. . .) der Blick weiter noch nicht über die Ortsgemeinde hinaus. Deshalb braucht nicht vom Apostolat gesprochen werden, den pls zwar nach der stereotypen Formel von 3 unter die Charismen zählt, jedoch von der weltweiten Aufgabe der Völkermission her begreift."

und διόρισις ab.<sup>80</sup>

Käsemann sees their functions as the beginning formation of regular offices and the charismata of Rom 12:7f. as archetypes for later church institutions.<sup>81</sup> He interprets Rom 12:9-21 from the introduction in vv. 3-6a and concludes that

auch in 9-21 der vielfältige charismatische Dienst der Christen beschrieben wird. Es wird Ernst damit gemacht, dass jeder Christ Charismatiker ist und die von ihm empfangene Gabe in seinem Alltag zu bewähren hat.<sup>82</sup>

To undergird his assumption that all of Rom 12 speaks of the church as a charismatic community, he explains:

Der Unterschied zu 3-8 liegt einzig darin, dass zunächst die herausgehobenen und gefährdeten Charismen benannt wurden, nun aber (9-21) die Gemeinde mit all ihren Gliedern exemplarisch auf das ihr Mögliche und Gebotene ausgerichtet wird. Widersprechen lässt sich dem nur, wenn man unpaulinisch Amt und Gemeinde auseinanderreißt, dem ἐνάστω ὡς ὁ θεὸς ἐμερίσεν als stereotypen Umschreibung für Charisma ebensowenig Gewicht wie dessen Äquivalenten κλήσις und διακονία beimisst, anders als in 8,9 nicht jeden Christen Geistträger nennen will, also die konstitutive Bedeutung des allgemeinen Priestertums aller Gläubigen im weltliche Alltag leugnet und das Zentrum paulinischer Ekklesiologie verkennt.<sup>83</sup>

---

<sup>80</sup>Ibid.; but note: "Werden in 1.K 14 die Propheten den Glossolalen gegenübergestellt, teilen sie mit diesen doch die Inspiration, die sich bei ihnen allerdings durch die Mittel der Vernunft und der verständlichen Sprache äußert und darum in gegenseitiger διόρισις πνευματικῶν überprüft werden kann. Von den Pneumatikern dürfen sie deshalb nicht abgehoben werden. Denn für Pls ist jeder Dienst in der Gemeinde vom Geist gewirktes Charisma, also pneumatisch."

<sup>81</sup>Ibid.

<sup>82</sup>Ibid., p. 328.

<sup>83</sup>Ibid., pp. 328f.; cf. also p. 334: "3-8 und 9-21 sind dadurch verbunden, dass vom charismatischen Dienst in der irdischen und alltäglichen Realität gesprochen wird, im zweiten Teil jedoch die charismatische Gemeinde im Vordergrund steht."

#### IV. KÄSEMANN'S CONCLUSIONS

Käsemann's interest in Paul's concept of charisma originated from a rather practical matter within the German church in the 1940s. At that time, the question whether women can be ordained into the ministry was raised, not by any movement for women's liberation, but was rather necessitated by the grim circumstances of war, when men were short in supply to do the job. Käsemann never refers to that issue later in his essays, probably because at the time of their writing the urgency of the matter had subsided; now he addresses himself to the more general and basic question of laity and ministry in the church.

He is generally very careful to draw any direct practical conclusions from his findings in New Testament theology and history. At least, in his own words, there are no "direct answers" to be found in history. "Direkt schenkt uns alle Vergangenheit nur die Fragen und Nöte von ehemals und menschliche Versuche, damit auf verschiedene Weise fertig zu werden."<sup>84</sup> But this statement sounds more like a disclaimer after some conclusive statements have been made. They appear in the form of questions, but the questions have a strong, suggestive tone.

They concentrate on the idea that Paul's theology, and in particular his concept of charisma, seem not to be suitable for an established church, a church that has to guard itself against heresy and the disorder that comes with enthusiasm and has to concern itself with a

---

<sup>84</sup>Käsemann, Exegetische Versuche I, 134.

"Stabilisierung der Verhältnisse in einer chaotischen Umwelt."<sup>85</sup>

The realization of a truly charismatic church with a recognition and full manifestation of its potential diversity and abundance of gifts and contributions seems almost impossible; the diversity and freedom will, sooner or later, lead to division and chaos. Käsemann asks,

Ist es also Illusion, alle Verantwortung und jeden Dienst in der Gemeinde auf die Taufe zu gründen, und kann man das allgemeine Priestertum aller Gläubigen proklamieren und üben, ohne alsbald dem religiösen Individualismus zu verfallen und Kirche als Kirche preiszugeben?<sup>86</sup>

He credits Paul with having prepared the way for the structure and offices of the church that immediately followed him; at the same time, the apostle remains the foremost critic of any church structure that would in an absolute way obstruct the freedom of its members and hinder them to exercise their charismata. "Beruht (. . .) seine Bedeutung wesentlich auf dieser kritischen Funktion der Theologie?" Käsemann asks, and continues suggestively,

Sollte es so sein, dass Paulus, der zeit seines Lebens das Schwärmertum bekämpft hat, kirchliche Tradition nicht zu begründen, sondern nur zu zersetzen vermag, weil er den Christen und die kirchliche Gemeinschaft überfordert und darum auch seinerseits zum Schwärmertum anleitet?<sup>87</sup>

Käsemann has assumed a similar critical function for his own time.<sup>88</sup> Reminiscing about the chances for church renewal presented by

---

<sup>85</sup>Ernst Käsemann, Der Ruf der Freiheit (3. Aufl. Tübingen: Mohr, 1968), p. 129; cf. p. 119.

<sup>86</sup>Käsemann, Exegetische Versuche I, 134.

<sup>87</sup>Ibid.

<sup>88</sup>Cf. his statements about the critical role of theology in: Käsemann, Exegetische Versuche II, 300.

the cruel and unfortunate circumstances of the Third Reich and the possibilities of the post-war reconstruction period, he bitterly deplores the disunity within the church during the war and the return to business as usual, afterwards, including doctrinal differences over the sacrament of Holy Communion.<sup>89</sup>

He sympathizes with the vitality of the early Christian enthusiasm and concludes:

Was immer den Enthusiasmus so gefährlich für die Kirche gemacht hat, der endgültig überwundene Enthusiasmus signalisiert die schlafende Kirche auch dort, wo sie höchst betriebsam ist. Der Enthusiasmus ist unentbehrlich, wo das allgemeine Priestertum wirklich erweckt und die Gemeinde durch die Laien repräsentiert und beweglich gemacht werden soll. Es gibt die christliche Freiheit nicht ohne einen Schuss von Enthusiasmus, und heute sollte man diesen Schuss nach langer Abstinenz eher zu reichlich als zu dürftig bemessen, selbst wenn ein kleiner Rausch die Folge sein sollte.<sup>90</sup>

He pleads for more independence on the part of the church members: "Ist die schlimmste Panne nicht die (. . .) bis auf einzelne Gemeindevertreter unmlündig gemachte Gemeinde?"<sup>91</sup> and is not satisfied with a token participation of the laity in the church organization:

Es ist nicht damit getan, dass Juristen in der Kirchenleitung sitzen, einige Gemeindevertreter gelegentlich mitraten, Kollekten einsammeln, Sonntagsschule abhalten, Vereine und Fürsorge-Organisationen betreuen dürfen. Das alles ist nichts als bestenfalls niedriger Klerus und steht dem allgemeinen Priestertum mehr im Wege, als es ihm nützt.<sup>92</sup>

---

<sup>89</sup>Cf. Käsemann, Der Ruf der Freiheit, pp. 60ff., 68.

<sup>90</sup>Ibid., p. 71.

<sup>91</sup>Ibid., p. 69.

<sup>92</sup>Ibid.

## CHAPTER II

## CONCLUSIONS FOR THE MINISTRY OF THE LAITY

In this second part, we want to draw some practical conclusions from our insights into Paul's concept of χάρισμα. Our concern is about the status and role of the so-called laity in the church. We believe the observation that all Christians are charismatics has immediate consequences for their self-understanding and their relation to one another, especially between laity and clergy, their place and function in both the ecumenical universal and local denominational church, and most importantly, for their lives lived away from the direct influence, guidance, and protection of the church in every possible aspect of human life.

## I. ALL CHRISTIANS ARE CHARISMATICS

We have seen that Paul speaks of χάρισμα only in his parenetic discourses. He further relates χάρισμα closely to κλήσις and διακονία and establishes the οἰκοδομή of the church as the purpose, and therefore criterion, of any charismatic expression. Unselfish ἀγάπη, finally, serves as the ultimate qualification for anything that can rightfully be called charismatic or, we would also say, Christian.

For to be a Christian means to have χάρισμα, one's particular χάρισμα, to be precise. Paul states this as an undisputable fact: "To each is given the manifestation of the spirit" (I Cor 12:7). At the same time, he does not see this manifestation as a force that befalls people to make them do something against their will. Rather, he has to

appeal to their will and mind (Rom 12:1f.), he has to encourage and admonish them to realize in action what has been given to them: "Having gifts that differ according to the grace given to us, let us use them" (Rom 12:6; cf. Gal 5:25).

χάρις, as the one gift of God in Jesus Christ and His power of salvation, presents in χάρισμα, as its individuation and manifestation, a call, a challenge, a provocation, and an invitation to follow and imitate the way of Christ and to engage oneself in ways and means of service for the benefit and salvation of others, one's actions being determined by love (ἀγάπη).

Free will and imagination are part of any charismatic action. A given χάρισμα does not automatically turn into activity. It can go unrealized by being dormant, denied, suppressed, or held as a possession until it is provoked, triggered, or encouraged by appeal or proper circumstances, like need or simply recognition. Which means that, as in Corinth, there can be a (church) climate that stifles the coming to the fore of certain χαρίσματα because they are not recognized as such or are overshadowed by an undue emphasis upon one particular kind of charismatic expression.

Whenever this happens, the church as the body of Christ is not functioning according to its purpose, namely of all its members contributing their share and function to the total body to make the church an instrument of God's χάρις reaching into, and penetrating, the world.

The developments of church history have presented us with a distinction between clergy and laity in the church. Its roots can be traced

back to New Testament times. It may already have been the listings of tasks and responsibilities by Paul in Rom 12 and I Cor 12 that soon led to the formulation of offices and to the ordination of bishops and elders in the church.<sup>93</sup>

The distinction developed into a split with the interpretation of the eucharist as sacrifice; sacrifice requires priests with the necessary status of holiness to offer it. Laymen are all those who are not priests.

The fall of Rome and the ensuing decline of Roman culture left the church with the task of providing education and preserving the treasures of learnedness. At this time, a line is drawn between those who can write and read, largely represented by monks and priests, and the uneducated mass of peasants, further widening the split between clergy and laity.

This sharp division between the literate world of monks and clerks and the illiterate world of the laity is one of the major facts of the period. (. . .) (I)t is a significant fact that the laity in general (. . .) became isolated by the barrier of language and intellectual discipline (. . .) from the main developments of religious life and thought.<sup>94</sup>

It is from this division that the word layman acquired the meaning of "uninformed" and "unprofessional".<sup>95</sup>

---

<sup>93</sup>Cf. Ign. Eph. 4:1; 5:2; 20:2. Magn. 7:1. Trall. 2:1; 3:2.

<sup>94</sup>Hans-Ruedi Weber, "The Rediscovery of the Laity in the Ecumenical Movement", in Hans-Ruedi Weber and Stephen Charles Neill (eds.), The Layman in Christian History (Philadelphia: Westminster Press, 1963), p. 103.

<sup>95</sup>The term itself is derived from the Greek λαός, which simply means "people"; the Greek equivalent for what layman means now is ἰδιώτης.



Over the centuries, the Roman church cemented the division into a qualitative distinction between the hierarchy and the laity, endowing the former with a "character indelebilis". All this, however, went not without attempts from within, from such as Petrus Waldus, John Wiclif, and then the Protestant reformers, to restore the basic equality of all Christians on the principle of the priesthood of all believers.

One example of such an attempt to restore the full rights and responsibilities of the laity can be seen in the "Leysniger Kastenordnung"<sup>96</sup> of 1523. Here, with Martin Luther's support, a congregation wrote its own rules and order concerning its church, civil and social affairs; as a novum, it gave the congregation the right to call and appoint its minister. This kind of democratic congregational order did not survive the post-reformation wave of religious enthusiasm, since it was not equipped to protect itself from their abuses of Christian freedom on which the order was established. In order to protect the church from dissolution into all kinds of movements, authority in the form of ministerial office, church doctrine, and institutional discipline was called for, again.

Dass heute beide grossen Kirchen der Welt (i.e., the Roman Catholic and the Protestant churches) vornehmlich amtlich begegnen, mit ihren Berufschristen, Pfarrern, Priestern, Beamten und Angestellten, die als Religionsvertreter immer noch eine kleine Tabu-Atmosphäre (. . .) um sich haben; dass die Kirche in der hochdifferenzierten Welt nun doch wieder überwiegend als ein Weltbezirk unter anderen erscheint, der wie sie alle seine Sonderinteressen durch Spezialisten vertreten lässt, das zeigt an, wie weit die Zeit

---

<sup>96</sup>Werner Jetter, Wem predigen wir? (Stuttgart: Calwer, 1964), pp. 66ff.

"über jenen Aufbruch von damals hinweggegangen--oder soll man sagen, wie weit sie hinter ihm zurückgeblieben ist? Der Unterschied von geweihtem Priestertum und ordiniertem Pfarrdienst, ohne dessen klare und scharfe Erkenntnis jener Aufbruch der Gemeinde undenkbar gewesen wäre, ist in den Augen der Welt verblasst.<sup>97</sup>

And, we might add, in the eyes of the church as well; at least our contemporary church structures and the relationships between clergy and laity do not show that anybody has drawn the necessary conclusions.

Within the Methodist tradition, one may want to think of John Wesley and his employment of lay preachers as an example for the restoration and elevation of the status of the laity. But, contrary to popular opinion, it is not such a good example for the case in point. Mr. Wesley gave in to the idea of lay preachers only very reluctantly and because of sheer necessity. He would rather have seen his colleagues of the Church of England do the job of preaching and attending to the spiritual needs of his converts; which means that the use of laymen, i.e., the unordained, for preaching did not grow out of theological insight but was rather a pragmatical answer to a crisis resulting from the refusal and negligence of the English clergy to take proper care of their parishioners.<sup>98</sup>

---

<sup>97</sup>Ibid., p. 76.

<sup>98</sup>Cf. John Wesley, "A Farther Appeal to Men of Reason and Religion", in his The Works of the Rev. John Wesley, A.M. (London: John Mason, 1841), VIII, 213: "We had no more foresight of this than you: nay, we had the deepest prejudice against it; until we could not but own that God gave 'wisdom from above' to these unlearned and ignorant men. (. . .) I was conscious to myself that (. . .) to touch this point was to touch the apple of my eye: and this makes me almost unwilling to speak now, lest I should shock the prejudices I cannot remove." And p. 216: "What could they do in a case of so extreme

Neither the intent nor the result of Wesley's acceptance of lay preaching was the emancipation of the laity itself. The common distinction between clergy and laity remained basically unaltered in the new Methodist church, except that some laymen were elevated to the status of minor clergy or clergy substitutes.

In a different way, today "(t)he layman", i.e., the whole laity, "has become clericalized in a way unknown in any previous age."<sup>99</sup> Specialization is the "name of the game" in this age. The minister is the expert in church life and in questions concerning faith and religion. He "has been adopted as the pattern and example of the piety of the laity."<sup>100</sup> "(T)he congregation has developed a structure that depends entirely on the minister." In the process, "the minister has changed from being the one ordained to the ministry of Word and Sacrament to being, in addition, the director of the work and activities of the con-

---

necessity, where many souls lay at stake? (. . .) I know no scripture which forbids making use of such help, in a case of such necessity. And I praise God, who has given even this help to those poor sheep, when 'their own shepherds pitied them not'."

See also Richard Watson, The Life of the Rev. John Wesley, A.M. (New York: Waugh and Mason, 1832), p. 91: "Mr. Maxfield's preaching had the strong sanction of the countess of Huntingdon; but so little of design, with reference to the forming of a sect, had Mr. Wesley, in the employment of Mr. Maxfield, that, in his own absence from London, he had only authorized him to pray with the society, and to advise them as might be needful; and upon his beginning to preach, he hastened back to silence him. On this, his mother addressed him, 'John, you know what my sentiments have been. You cannot suspect me of favouring readily any thing of this kind. But take care what you do with respect to that young man, for he is as surely called of God to preach as you are. Examine what have been the fruits of his preaching, and hear him also yourself.' He took this advice, and could not venture to forbid him."

<sup>99</sup>Mark Gibbs and T. Ralph Morton, God's Frozen People (Philadelphia: Westminster Press, 1964), p. 45.

<sup>100</sup>Ibid., p. 55.

gregation."<sup>101</sup> In order to live up to this task, he has adopted the managerial role and style of a business executive. This can have a paralyzing effect upon any lay initiative, and easily puts the laity into the role of a clientele of consumers, supporters, and members--mostly at large. Inasmuch as they are active in the church other than as consumers, they generally fulfill functions that directly support the management of the local church, as in the officiating, as teachers or as volunteers in church-sponsored activities and projects.

Our insights into Paul's concept of χάρισμα as the pivot of Christian existence in and by faith provide us with a more comprehensive understanding of the task of both clergy and laity. In the words of Hans-Ruedi Weber, who is to be counted among the very few in our time who have rediscovered the elemental importance of χάρισμα for the church and its laity, "(T)he task of Christians, whether clerical or lay, is not to do something for the church, but to be the church."<sup>102</sup>

---

<sup>101</sup>Ibid., p. 49.

<sup>102</sup>Weber, p. 234.

## EXCURSUS: THE CHURCH--WHICH CHURCH?

We have to clarify our ecclesiological terminology, since we are employing the term church in two different but not exclusive meanings. One is the church in organizational terms; the other would be the church in its eschatological dimension.

The church as an organization is more or less sociologically defined, but not without theological meaning. When talking about this aspect of the church, we imply certain structures and functions such as name, building, clergy leadership, services, meetings, membership, attendance, and contributions, including particular denominational characteristics. Through these structures, the church most effectively identifies itself to the community in which it exists. "Who is preaching, and how well?", "Are the people friendly?", "What does the church (plant) look like?", "Does the congregation fit my social class and my own Christian tradition?", and "What about the Christian education program, the music, et cetera?", or, in other words, "Do I like it?" are questions people consider besides the geographical location of the church, if given a choice, before they join as members. These characteristics identify a particular church as one among others and probably even as one social group among other not necessarily religious societies to which one belongs for reasons of personal fulfillment, needs, pastime, status, or tradition.

The church as an institution is an indispensable aspect of Christian ecclesiology. God's grace manifests itself through Jesus Christ in a body, the church, and in the bodies of its members.

What makes such a collective body of persons the church is not simply their own intention, decision, and voluntary organization. The church is the church foremost because it participates in the Body of Christ. This connection indicates a dimension of the church which is not at the disposal of its members or leaders, but rather puts a claim for obedience and dependency upon them.

When Paul uses the phrase "edification of the church" (I Cor 14:12) as a criterion for what rightfully constitutes a *χόρισμα*, he must have more in mind than the mutual support and spiritual enrichment of those who make up the Christian community in one place--in this case, the church in Corinth. With the mythologoumenon of the Body of Christ, he introduces an eschatological, and at the same time ecumenical, dimension<sup>103</sup> of the church as an essential ingredient of his ecclesiology. This dimension transcends the sociological factors of the church as a group of people. Like the "Kingdom of God" of the Gospels, Paul's "Body of Christ" can never be completely identified with--in the sense of restricted to--any earthly establishment.<sup>104</sup> Both ideas point to a larger sphere of divine sovereignty for God (Kingdom) or Christ (Body) than can be seen in what we called the church in the first place.

The church as we described it in sociological terms is therefore

---

<sup>103</sup>Cardinal Suenens calls this the "missionary dimension" of the church and "its catholicity". Leon Joseph Suenens, A New Pentecost? (New York: Seabury Press, 1975), p. 25.

<sup>104</sup>Ephesians makes this clear by distinguishing Christ as the head from the church as His body (Eph 1:22f.; 4:15f.; 5:23).

called to give witness to, and call into obedience to, that power and grace of God which are beyond its own signs of existence.

For its members to edify the church in this world perspective means that their efforts and actions (include but) go beyond the inner circle of concern for one another and the affairs of a local group or organization. As members of Christ's body, they are part of His power claim who reaches through them into, and for, the world. To edify the church, then, in ecumenical and eschatological fulness and range (Weite) means precisely its (the church's) mission, its κλήσις and ἀποστολή.

Christians are called to be this kind of church, not so much to establish it as a kingdom of their own. It is "the kingdom of God spelled out in human terms, for it is the life of men living in Christ that constitutes the church."<sup>105</sup> Therefore, it is "not primarily an institution but people, by the grace of God, living the life that is in Christ,"<sup>106</sup> or in our terminology, in whose lives the grace (χάρις) of God is manifested in a variety of charismata.

Since these charismata are the manifestation of God's power of grace, the edification of the church as their criterion will first of all mean an expansion of the sphere of God's lordship--in and outside the institution of the church.

---

<sup>105</sup>Gibbs and Morton, p. 27.

<sup>106</sup>Ibid., p. 34.

## II. CLERGY AND LAITY TOGETHER

(T)he present weakness of the church is due to the ineffectiveness of its members: that the church is made up of God's unemployed, most of whom don't worry to draw their spiritual dole, that nothing is likely to happen until the clergy learn to see their place in the emancipation of the laity.<sup>107</sup>

Such an emancipation in status and importance would lead the laity out of its consumer role into an active engagement of their faith (in and) beyond what is generally called church life and church activity. Their participation in the building up of the church in its missionary (eschatological) dimension would result in a full partnership between clergy and laity in which they together as the church become the presence of God's grace in the world.

To bring this change about, the clergy will have to re-think and to re-formulate their own ministry; and the laity will have to be exposed to an education and re-orientation process through which they would be prepared and equipped, as well as challenged and encouraged, for the full realization of their charismatic, i.e., Christian, existence.

We have seen through Käsemann's interpretation of Paul's concept of *χάρισμα* that there cannot be any qualitative or status difference between Christians; according to the "grace given to each", i.e., their

---

<sup>107</sup>Gibbs and Morton, p. 176; cf. Hendrik Kraemer, A Theology of the Laity (Philadelphia: Westminster Press, 1958), p. 176: "(I)t should never be forgotten that many powers and possibilities really exist in (the church), but often in captivity; exist as frozen credits and dead capital."



particular χάρισμα, they differ only by the task and function which is implicit in their individual "gracedness" giving each of them his or her own κλήσις and διακονία.

The ordained minister is in no way qualitatively different from any other Christian. As members of the one body they have, however,

verschiedene Gaben und darum auch verschiedene Funktionen innerhalb des Gesamtdienstes der Gemeinde. (. . .) Beim Aufbau einer mündigen Gemeinde zum Dienst kommt alles darauf an, dass die der Gemeinde gegebenen Gnadengaben und Charismatiker erkannt, zur rechten Zeit zum Entfalten gebracht, einander zugeordnet und in den Dienst gestellt werden. Wo dies geschieht, wird die Gemeinde stets erneuert und zum Dienst gerüstet. Wo dies nicht geschieht, wo man also blind ist für die vom Herrn Gegebenen neuen Gaben und Zeiten oder wo man dem statisch-institutionellen Ordnungsdenken so sehr verfallen ist, dass man nicht den "Mut zu neuen Charismen" (K. Rahner) hat, da wandern die Gott gegebenen Charismatiker zu den Sekten ab und da erstarrt die Kirche.<sup>108</sup>

It is the unique charismatic function of the clergy to equip and encourage the laity for their ministry. They are primarily ministers of ministers to help them receive, discover, and realize their charismata in faith and action, and to prepare them not so much for their brand of institutional churchmanship but increasingly and intensively for a life by faith in Christian obedience and in acceptance and execution of their particular charismata.

The clergy's prime occupation in this venture is one of continued reflection upon, and presentation of, the Gospel in their work of preaching, teaching, counseling, and administrating, as well as in their personal conduct and living. Through these channels of ministry, they will

---

<sup>108</sup>Hans-Ruedi Weber, "Mündige Gemeinde," Oekumenische Rundschau, I (January, 1960), 17.

solicit the charismata of the laity and lead them to the realization of their particular gifts. Their ministry will by no means be limited to working for, in, and through the church. The ministries of the laity are as many as the possibilities for service and witness in their daily lives. Some of them will go unrecognized as being Christian in nature, but all of them are potentially charismatic, i.e., they are opportunities to present one's abilities and resources in response to the one gift of grace received from God in Jesus Christ and in obedience to the call that is implied in one's talent and potential and in the challenge of a particular need or situation.

Käsemann notes:

Die gesamte Wirklichkeit unseres Lebens soll miterfasst werden, und zwar deutlich in Polemik gegenüber einem Schwärmertum, welches sich mit Ausschnitten dieser Wirklichkeit oder mit einer illusionären Innerlichkeit begnügt, Verheissung reglementiert, Glauben unter willkürliche Normen und Kriterien stellt, die christliche Bruderschaft uniformieren möchte, damit jedoch Charisma an den Faktizitäten misst. Das Mass des Charisma ist aber die Modalität des Wandels im Herrn und für den Herrn, also der Gehorsam des Christenmenschen. Weil aber das *ἐν κυρίῳ* die Grenze des Charismatischen ist, muss es nach Röm. 14,22f. auch das zweifelnde und anklagende Gewissen sein. Nur wenn ich weiss, dass der Herr gegeben hat und ich in seiner Gabe als Beruf und Befehl für mich stehen darf, wird mein jeweiliger Stand Charisma. Da kann alles mir Charisma werden.<sup>109</sup>

Everything, of course, within the Pauline criterion of "building the church" and serving "the common good".

In our clergy-dominated structure, a change toward the emancipation of the laity would have to begin with the ministers. Because of

---

<sup>109</sup>Käsemann, Exegetische Versuche, I, 116.

their prominent position in the church, local and general, and their influence upon the laity as their authorities in matters spiritual and religious, they hold the key to how the laity perceive their own Christian identity. Depending upon their own theological persuasion and ability to persuade others, the clergy will either be stepping stones or stumbling blocks in the process of lay emancipation.<sup>110</sup>

Their own seminary training usually does not include an emphasis on the theology of the laity and their charismatic function in the secular world of politics, business, education, recreation, et cetera; nor does their ecclesiology in theory and practice provide for such a charismatic involvement of the laity to be understood--and, what is more important, to be taught--as being the church.

The clergy's preoccupation is with the local church and the church organization, its growth, maintenance, and, sometimes, survival. They are basically well trained for the tasks of preaching, counseling, and administration; usually not masters in communication and educational skills, they nevertheless manage to live up to the expectations of their congregations. In any case, how could their vision of the church be larger than their ministers', who are their leaders?

What is needed, therefore, is a revision of the seminary curriculum to include studies on the history and theology of the laity, on

---

<sup>110</sup>By "lay emancipation", we do not mean the striving for equality between clergy and laity as, for instance, through equal representation at Annual Conferences. Such demands cloud the issue of lay emancipation and rather hinder than help the spiritual and ecclesiological coming of age of the laity.

ecclesiology and pneumatology, with emphasis upon the "charismatic structure of the church";<sup>111</sup> also needed is some training in the arts of communicating and implementing the conclusions from such studies in the educational program and through the worship in the local church.

Books and articles on the laity and the meaning of χάρισμα are getting increasingly numerous.<sup>112</sup> But there is no magic in the printed word; like any other resource, and very much like the phenomenon of χάρισμα, it can go unrecognized, be misinterpreted, abused, or--in truly charismatic fashion--be used for the common good of humanity. What

---

<sup>111</sup>Cf. the title of an article by Hans Küng, "Die charismatische Struktur der Kirche," Concilium, I (1965), 282-290, which was not available to the writer.

<sup>112</sup>See the bibliography. Many of the titles are by German authors, Protestant as well as--increasingly since the Second Vatican Council--Roman Catholic. Some have been translated, as for instance Käsemann's essays, and certainly the reports and publications of the World Council of Churches have been printed in English.

The German Protestant church has also been a pioneer in lay academies and the big lay conventions called "Kirchentag". The following quotations show that neither theological insight on the laity nor actual lay engagement is protected from being interpreted in the traditional vein of clergy-lay dichotomy:

"Jedes Gemeindeglied steht mit seiner besonderen Gabe im Dienst (. . .). Praktisch kann das in einem Kreis von verantwortlichen Gemeindegliedern geschehen, die die Predigt und den ganzen Gottesdienst vorbereiten. Einzelne von ihnen können auch liturgische und freie Gebete (. . .) übernehmen." Eduard Schweizer, Gemeinde und Gemeindeordnung im Neuen Testament (Zürich: Zwingli, 1959), p. 208.

"Die Evangelischen Akademien oder der Deutsche Evangelische Kirchentag versuchen mit ihren Mitteln zur Aktivierung der Laien beizutragen. Sie können als Kirchenvorsteher, Bezirksfrauen, Sammler, Kindergottesdiensthelfer usw. tätig sein. (. . .) Das wichtigste Stück dieser Haushalterschaftsarbeit ist der Besuchsdienst, den immer zwei Gemeindeglieder gemeinsam unternehmen, um Aussenstehende zu gewinnen und säumige Gemeindeglieder festzuhalten." Heinz Brunotte, Die Evangelische Kirche in Deutschland (Gütersloh: Mohn, 1964), p. 157.

makes literature useful in an existential, more than pragmatic, way is that in his or her writing a person has put his or her talent, insight, and labor into words in order to present, communicate, translate, or interpret a subject matter. The writer may have invested his or her charisma in this process and, in turn, solicit another man's charisma.

A case in point for the usefulness and vulnerability of the printed matter are the current United Methodist confirmation resources for use with Junior High youth, "Discipleship". It has some excellent statements on the church and the faith of its people, along the lines of our topic of χάρισμα and the laity.<sup>113</sup> But nothing can prevent this study material from being used for the traditional process of churchification and church domestication of the young by shifting the emphasis

---

<sup>113</sup>Discipleship (Nashville: Methodist Publishing House, 1970): "The church is called upon to join God in His mission. (. . .) God's mission (. . .) is to bring all mankind into the fulness of life and hope, into justice, brotherhood, and peace (. . .). God's spirit and love are at work today both within and outside the established church, struggling through his people and through our institutions to bring his purpose to pass. It is our task as the church to work with God in trying to unite--to reconcile--men and nations so that all men may live as true human beings, as children of God. (. . .) This should be the one great purpose of the church, the primary reason for the church's existence." (p. 97.)

At another point, it talks about the subject of charisma without using the term itself: "It has been said that where one's talents meet the needs of the world, there is the will of God for that person's life. (. . .) God challenges us to use our talents and abilities in helping to meet those needs." (p. 107.) "Our daily work is one important way through which our Christian discipleship finds expression (. . .). It is one aspect of our Christian vocation--our calling. We commonly think of vocation as the job we do, our occupation, the way we earn a living. The concept of vocation in the Bible, however, refers to our total response to God's call to live in fellowship with Him. (. . .) Our vocational response to God includes every aspect of our lives--our work, our recreation, our worship, our time with others, our time alone. We are called by God to be 'fellow workmen' for Him." (pp. 108f.)

from "discipleship", i.e., the learning how to live the Christian faith, to churchmanship, as knowing facts and information about the Bible, church history, doctrine, worship, and denominational as well as local church structure. There is nothing wrong about being well versed in these aspects of our tradition, but it must never dominate the valuable short time that is spent with the young in church school and confirmation training as to exclude the utilization of real life events and issues or a simulation of the same from the learning process.

The kind of education, (accepting) environment, and stimulation which are needed for the young to make them aware of their charismata and accept them as an integral part of their daily life and conduct need to have their adult counterparts in seminars, forums, and provocative preaching.

The ideal, of course, would be that clergy and laity would mutually challenge each other into being the church together, a church in which each member is made aware of his or her unique charisma and encouraged to realize it as an extension of God's grace to the world. Until such time, however, when clergy and laity will share equally in the importance and action of being the church, it would seem most promising that any process of unfreezing the lay assets of the church should begin with the clergy, their own training as well as the influence and example which they in turn provide as pastors for their flock.

### III. AT ALL TIMES AND IN ALL PLACES

Käsemann's interpretation of Paul's concept of χάρισμα not only allows but requires for it to include all spheres and actions of human existence as being potentially charismatic in nature. χάρισμα is the extension of God's χάρις in human terms; and God's grace extends into all of His creation.

Paul challenges his opponents in Corinth on their narrow idea of πνευματικά. For them, ecstasy and miracles were true signs of (a higher) spirituality, and the exclusive emphasis upon these abilities and actions threatened to segregate the church into spiritual "haves" and "have-nots", the first claiming a superior status, of course.

Paul, as we have seen, opposes such a distinction and tries to prevent the schism that could follow it. He is convinced that all Christians have received God's grace and, with it, the task to manifest it in their lives--Paul would say, in their bodies (cf. Rom 12:1.6.). This individually different task inherent in the grace received he calls χάρισμα.<sup>114</sup> Paul has given examples of what these different χαρίσματα could be (I Cor 12:8-10.28; Rom 12:6b-8.(9-21)). His listings are not exhaustive, and he certainly does not explicitly and specifically re-

---

<sup>114</sup>So far we have not attempted a translation of χάρισμα; "gift of grace" and "gracedness" are possibilities, but somewhat too static; "talent" and "potential" would indicate the built-in drive; the German "Gabe und Aufgabe zugleich" contains both but would still miss the energy and power that comes along with χάρισμα sometimes growing in the process of execution of one's charisma; which latter ("charisma") seems to be the best way to render its meaning in English. "Gifts of the spirit" is at best a translation of πνευματικά.

flect upon the meaning of χάρισμα for actions and relationships which are definitely outside the boundaries of the (local) church; all those named in I Cor 12 and in Rom 12 seem to concern the church itself and its people.<sup>115</sup> But a wider concept is certainly implied in his statement, "whatever you do, in word or deed, do everything in the name of the Lord Jesus," (Col 3:17) and the appeal "to present your bodies as a living sacrifice" (Rom 12:1). From these statements, we conclude that Paul would extend the meaning of χάρισμα into what we call the secular sphere of human affairs and probably not allow us to distinguish between sacred and profane spheres of life, since all of creation is God's.

Analogous to how he challenged the church in Corinth not to narrowly identify tongues and miracles as the only and true manifestations of πνεῦμα, he might challenge the church today not to restrict the exercise and acknowledgement of charismata to ministries and functions in, through, and for the institutional church, but rather to include the contacts and situations outside its boundaries as opportunities and tasks for its members to provide manifestations and incarnations<sup>116</sup> of grace for otherwise graceless, or seemingly graceless, structures, relationships, and events.

The preoccupation of the church with its own affairs has to be turned into its occupation with the affairs of its Lord in fulfillment of the vocation inherent in the grace and graces (charismata) given to

---

<sup>115</sup>Rom 12:9-21 may contain some exceptions, but not explicitly so.

<sup>116</sup>Gibbs and Morton, p. 91.



its members.

The local church and the denominational and ecumenical structures in which it participates are bases of operation. Here, within, the faith of its members is cultivated, strengthened, and sustained; and from here, the mission (ἀποστολή) of the church is launched. What has not been emphasized, however, is that the presence of church members in the secular spheres of society is in itself a mission, that their profane occupations are charged to become charismatic vocations, and that their superficial, as well as intimate, contacts with others are channels and opportunities in which they daily succeed or fail to provide the grace needed between them.

Gibbs and Morton particularly deplore the "failure (of the church) to think out the vocation of men in industry".<sup>117</sup> The Protestant Reformation had provided the average layman with a sense of vocation in his secular profession equal in importance to that of the ordained minister, at the same time charging the layman with religious responsibilities and rights in the church, but most of all in the domestic affairs of his own household. At the time of the industrial revolution,

the church continued to speak of vocation in terms of the older professions. The church could describe the doctor, the teacher, the lawyer, and the soldier in terms of service. Those in the newer occupations of industry and commerce were left without guidance as to how they should behave in their work. Christian vocation came (. . .) to be restricted to the work of the minister and the foreign missionary, while Christian obedience was in terms of their domestic

---

<sup>117</sup>Ibid., p. 56.

life and their leisure.<sup>118</sup>

More by default than by intention, the church became increasingly interested in its members' leisure time, thus reducing its own importance in their lives to a segment thereof. As a result, the church is now competing for people's free time with a whole array of leisure industries. The additional free time (beyond the one day out of seven) and the marketing of that same time for business are themselves fruits of industrialization that has turned our western culture into a "business civilization".<sup>119</sup>

Beyond the admonitions to be industrious and honest and generous in charity, the church has left its parishioners without any theological guidelines for their conduct in industry and commerce; neither has it lived up to the task of providing the laity with a Christian interpretation of leisure, recreation,<sup>120</sup> and the matter of consumerism that keeps the cycle of production for obsolescence going.

The church is limping behind, instead of guiding the way. The times of church dominance in all affairs of human life--if ever there was such a time--are definitely over. But this does not mean that the people who make up the church, its laity, could not penetrate the structures of society, even those of a business society, in individual and

---

<sup>118</sup>Ibid., pp. 56f.

<sup>119</sup>Louis Banks. "The Failings of Business and Journalism", Time (February 9, 1976), 79.

<sup>120</sup>An exception is Robert Lee, Religion and Leisure in America (New York: Abingdon Press, 1964).

corporate ways.

Resources, abilities, opportunities, insights, et cetera, in business and technology, in recreation and the arts, as well as in any other area of human engagement, can be claimed as rights and possessions for one's own advantage and "edification", or they can be transformed into media of grace in fulfillment of one's particular charisma for the edification of the church (church here in the sense of the Body of Christ or the Kingdom of God).

Since the clergy are "laymen", i.e., not experts, in the professional fields of their parishioners, only the cooperative fantasy and imagination of clergy and laity together will produce models and guidelines for charismatic living in an industrialized and technological age.

#### IV. THE LOCAL CHURCH IN THE TOTAL CHURCH

The church is that portion of humanity which has accepted God's lordship over His creation and intends to live in faith and obedience to Him in a given place and time. The local church is the entity through which individual Christians identify with the larger body of the total church, worldwide and interdenominational. Their membership in the church by way of a local congregation becomes a symbol of their Christian commitment, a commitment which includes the enactment of their charismata in both the activities of the local church and the secular spheres of their lives.

The dilemma is that there is a one-sided emphasis upon local church support and participation in the meaning and interpretation of church membership: active membership--in itself a misnomer--means active (leadership) as well as passive (attendance) participation in church services, affairs, programs, administration, and projects; the contribution of time, talent, or money to make them possible; the requisition of services for baptisms, church school, education, confirmation, weddings, funerals, and counseling; and the promise to pray for the church.

What is missing is a wider and more comprehensive understanding of active church membership and an outright cultivation of such a concept through appropriate instruction; it would assist people to discover their charismata for their daily involvement in family, community, work, and leisure, provide for the recognition and acceptance of such charismata

and commit people--possibly in public and through a ritual--to use them.

Such a more inclusive idea and realization of church membership and Christian obedience would complement the now one-sided emphasis upon local church affairs. It would make the faith-for-life concept real for each individual member, and could be corporately expressed through (1) a fostering of vicarious and intercessory functions on the part of the local church and its members, in order to (2) allow some of them to identify with the church when they cannot get involved in local church busyness because of their outside-the-local church involvement and busi-ness.

An extreme case of such a vicarious relationship between an individual and the local church--and one that we can easily accept--would be a person in a rather prominent and demanding position, as for instance a United States Senator, who, while giving full attention to his duties, would still want to maintain a relationship via membership to a local church in his home state. Of course, his church would not try to make him a church school teacher or the chairperson of a commission, nor would he be expected to attend church services regularly. The local church would not lower its churchly esteem for him or her for this apparent lack of involvement; it would, on the contrary, be rather proud of the extension and influence of their faith through him or her in his or her prominent role and responsibility. The members of the church would easily agree to grant such a person their spiritual support.

Where such a position is taken by a local church today, it is more or less incidental and certainly restricted to the most prominent

among its members, those engaged in the top levels of politics, business, education, et cetera. I want to suggest a more intentional and more inclusive approach to such a vicarious and intercessory relationship.

The Pauline concept of χάρισμα will play an indispensable role in such a venture. It will involve the charismata of (the traditional) active church members and give them new importance; at the same time, dormant charismata will be awakened and provoked in those who, because of their secular work, are living on the fringe or outside of the local church boundaries but do take their faith in life and work no less seriously than so-called active church members who (can afford to) spend more time in and for the local church.

The insiders would, consciously and with a sense of purpose, have to disengage some of their fellow Christians from active duty in and for the church and, at the same time, accept the latter's secular field of activity as an arena in which they prove and manifest their faith and execute their charismata with equal authenticity, as the church insiders do so in their church activities.

In a true sense, this Christian presence and witness in the secular sphere of work is active church participation, too; it is "being the church" (Hans-Ruedi Weber) and living the faith in this dimension. The difference is that, in the case of the local church and its activities, there is a more obvious identity through institutional characteristics, such as name, building, personnel, program, and membership. The other aspect and reality of the church as in penetration of society outside the institutional church boundaries is comparatively less recog-

nizable for the lack of Christian labels. But it is only the two aspects and realities of the church together that make it a body in which all charismata can be exercised in different ways but with equal importance.

It is the task of the local church and, particularly, its clergy to actively foster such a dialectical understanding of the church as an organized religious society, as well as a people dispersed into the secular structures of society. The local church provides a growing ground and a support system; it becomes a point of identification, connection, and departure for its members who are active and invest their charismata within and outside the local church boundaries.

We are tempted to use Robert A. Raines's terminology of "come" and "go" structures to describe this dialectic, if only he would mean what we have described.<sup>121</sup> However, Raines remains in the traditional concept of the church, prescribing and organizing the activities for its members, and does not make explicit use of the structures in which church members are already engaged outside the church.<sup>122</sup> He also proposes that the church provide "stay" structures to support its members' staying in the faith and in the congregation.<sup>123</sup> This is a good thing to do, but again he falls short of complementing these "stay in church" structures with a provision that not only allows, but actually encour-

---

<sup>121</sup>Robert A. Raines, The Secular Congregation (New York: Harper and Row, 1968), pp. 82ff.

<sup>122</sup>Except maybe for the "MAP Business and Industry Group" he mentions, *ibid.*, p. 87.

<sup>123</sup>*Ibid.*, pp. 88ff.

ages, church members to stay--and to stand their faith--in their secular vocations, according to Paul's admonition that "every one should remain in the state (κλήσις) in which he was called," there to "remain with God" (I Cor 7:20.24). The church cannot provide any "stay in the world" structures, since it is not called to churchify the world. But the church can give the insight, encouragement, and support which its members need to discover their charismata and, through them, to manifest the grace of God in all aspects of their lives and being.

✠



# POSTSCRIPT: THE CHURCH A CHARISMATIC MOVEMENT?

This paper has not dealt with what is currently going under the description of "charismatic movement". We do not intend to discuss it now, except to say that it represents a spiritual phenomenon that needs to be recognized for what it is and judged by the same theological standards as any other happening or activity in the church. The least we can say here is that for its representatives to claim exclusive rights for the title "charismatic" as a description of their esoteric behavior and activities contradicts our findings about Paul's concept of χάρισμα, on which any Christian charismatic understanding should be based.

Rather than calling one extremist group in the church charismatic, the apostle would allow us to conclude that the whole church is, indeed, a charismatic movement; all Christians have received God's grace and are called to participate in His enterprise of reconciliation.

Käsemann has raised the question whether Paul's concept of χάρισμα can ever be realized in the more or less rigid structures of the institutional church. Wherever and whenever the charismatic nature of the church and its members has been taken seriously, traditional church establishments have been called into question, as in the case of clergy-laity relationships which we discussed and in the related question of (ordained) office and (lay) ministry. Käsemann would certainly agree that God's grace incorporates itself in a body--individually and corporately--and that the institution of the church provides such a body. But he would warn us not to take the body of the church for granted, since

it is always by God's action that the church is created or renewed; He can find Himself a new body. This means that what rightfully constitutes the church will always have to be reconsidered by the church itself.

The recognition of the concept of χάρισμα as a basic element of its existence will aid the church greatly in this evaluation of its nature and purpose. It will enable it to grow beyond the wallflower existence of an ingrown "charismatic movement" and become a charismatic church as the grace of God afoot in the world.

## BIBLIOGRAPHY

## BIBLIOGRAPHY

- Banks, Louis. "The Failings of Business and Journalism." Time. (February 9, 1976), 79.
- Bornkamm, Günther. "Die Erbauung der Gemeinde als Leib Christi." in his Das Ende des Gesetzes. 2. Aufl. München: Kaiser, 1952.
- \_\_\_\_\_. Paulus. Stuttgart: Kohlhammer, 1969.
- Bultmann, Rudolf. Theologie des Neuen Testaments. 3. Aufl. Tübingen: Mohr, 1958.
- Brunotte, Heinz. Die Evangelische Kirche in Deutschland. Gütersloh: Mohn, 1964.
- Congar, Yves M.J. Lay People in the Church, trans. Donald Attwater. London: Chapman, 1959.
- Conzelmann, Hans. Der erste Brief an die Korinther (Meyers kritisch-exegetischer Kommentar über das Neue Testament). 10. Aufl. Göttingen: Vandenhoeck and Ruprecht, 1969.
- \_\_\_\_\_. "ΧΑΡΙΣΜΑ," in Gerhard Kittel (ed.), Theologisches Wörterbuch zum Neuen Testament. Stuttgart: Kohlhammer, 1971, IX, 393-397.
- Discipleship. Confirmation Resources for Use with Junior High Youth. Nashville: Methodist Publishing House, 1970.
- Feine, Paul, Johannes Behm and Werner Georg Kümmel. Einleitung in das Neue Testament. 12. Aufl. Heidelberg: Quelle and Meyer, 1963.
- Gaines, David P. The World Council of Churches. A Study of its Background and History. Peterborough, NH: Smith, 1966.
- Gibbs, Mark, and T. Ralph Morton. God's Frozen People. Philadelphia: Westminster Press, 1964.
- Grau, F. "Der neutestamentliche Begriff Charisma, seine Geschichte und seine Theologie." Dissertation, Tübingen, 1946 (Masch.).
- Gutbrod, Walter. Die Paulinische Anthropologie (Beiträge zur Wissenschaft vom Alten und Neuen Testament, 4. Folge, 15). Stuttgart: Kohlhammer, 1934.
- Haenchen, Ernst. "Gnosis und N.T.," in Die Religion in Geschichte und Gegenwart. 3. Aufl. Tübingen: Mohr, 1958. II, 1653 ff.

- Hainz, Josef. Ekklesia. Regensburg: Pustet, 1972.
- Hasenhüttl, Gotthold. Charisma. Freiburg: Herder, 1969.
- Iber, Gerhard. "Zum Verständnis von I Cor 12,31." Zeitschrift für die Neutestamentliche Wissenschaft, LIV (1963), 43-52.
- Jetter, Werner. Wem predigen wir? Stuttgart: Calwer, 1964.
- Käsemann, Ernst. An die Römer. (Handbuch zum Neuen Testament, 8a). Tübingen: Mohr, 1973.
- \_\_\_\_\_. Exegetische Versuche und Besinnungen. 2 Bde. Göttingen: Vandenhoeck and Ruprecht, 1960-1964.
- \_\_\_\_\_. Paulinische Perspektiven. 2. Aufl. Tübingen: Mohr, 1969.
- \_\_\_\_\_. Der Ruf der Freiheit. 3. Aufl. Tübingen: Mohr, 1968.
- Kraemer, Hendrik. A Theology of the Laity. Philadelphia: Westminster Press, 1958.
- Küng, Hans. "Die charismatische Struktur der Kirche." Concilium, I (1965), 282-290.
- \_\_\_\_\_. Die Kirche. Freiburg: Herder, 1967.
- Lee, Robert. Religion and Leisure in America. New York: Abingdon Press, 1964.
- Moulton, W.F., and A.S. Geden. A Concordance to the Greek Testament. 4th ed. Edinburgh: Clark, 1963.
- The New Delhi Report. New York: Associated Press, 1962.
- Nestle, Eberhard (ed.). Novum Testamentum Graece. 24. Aufl. Stuttgart: Württembergische Bibelanstalt, 1960.
- Raines, Robert. The Secular Congregation. New York: Harper and Row, 1968.
- Ritter, Adolf Martin, und Gottfried Leich. Wer ist die Kirche? Göttingen: Vandenhoeck and Ruprecht, 1968.
- Schweizer, Eduard. Gemeinde und Gemeindeordnung im Neuen Testament (Abhandlungen zur Theologie des Alten und Neuen Testaments, 35). Zürich: Zwingli, 1959.

\_\_\_\_\_. "πνεῦμα, πνευματικός," in Gerhard Kittel (ed.), Theologisches Wörterbuch zum Neuen Testament. Stuttgart: Kohlhammer, 1959. VI, 413-436.

Suenens, Leon Joseph. A New Pentecost? New York: Seabury Press, 1975.

Watson, Richard. The Life of the Rev. John Wesley, A.M. New York: Waugh and Mason, 1832.

Weber, George W. God's Colony in Man's World. New York: Abingdon Press, 1960.

\_\_\_\_\_. The Congregation in Mission. New York: Abingdon Press, 1964.

Weber, Hans-Ruedi. Salty Christians. New York: Seabury Press, 1963.

\_\_\_\_\_. "Mündige Gemeinde." Oekumenische Rundschau, I (January, 1960), 17.

\_\_\_\_\_, and Stephen Charles Neill (eds.). The Layman in Christian History. Philadelphia: Westminster Press, 1963.

Wesley, John. The Works of the Rev. John Wesley, A.M. 14 vols. London: John Mason, 1841.